DOCUMENT RESUME

ED 046 603 24 RC 005 017

AUTHOR	Anderson, Ned; Chilcott, John H.
TITLE	Formal Education on the White Mountain Apache Reservation; Report of a Self-Study Conference. The National Study of American Indian Education, Series I, No. 25, Final Report.
INSTITUTION	Chicago Univ., Ill.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C. Bureau of Research.
BUREAU NO	BR-8-0147
PUB DATE	Aug 70
CONTRACT	OEC-0-8-080147-2805
NOTE	48p.
EDRS PRICE	EDRS Price MF-$0.65 HC-$3.29
DESCRIPTORS	Administrative Problems, *American Indians, *Community Characteristics, *Cultural Differences, *Educational Attitudes, Federal Programs, Higher Education, *Self Evaluation, Teachers, Vocational Education
IDENTIFIERS	*Apaches

ABSTRACT

In one phase of the National Study of American Indian Education, local Indian communities were encouraged to conduct their own self-studies of American Indian education. In keeping with this, a conference was held to determine the attitudinal responses of White Mountain Apaches (aged 20-48) to the following general topics concerning Indian education on their reservation: (1) the role of formal education in Apache society, (2) preparation for life off the reservation, (3) child-raising practices among the Apaches, (4) Apache children in school, (5) the need for communication skills, (6) the Apache college student, (7) absenteeism among Apache students, (8) comparing schools serving Apache children, (9) teachers of Apache children, (10) administration of the schools, (11) legal aspects of education, and (12) vocational education. The document provides a translation of the conference proceedings, along with recommendations and a summary. (LS)

BR 8-0147
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THE NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

PROJECT OEC-0-8-080147-2805

FINAL REPORT

ED046603

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FORMAL EDUCATION ON THE WHITE MOUNTAIN APACHE RESERVATION

Series I

No. 25

Report of a Self-Study Conference

Ned Anderson
John H. Chilcott

RC 005017

American Indian Education Papers No. 3, August, 1970

NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

The attached paper is one of a number which make up the Final Report of the National Study of American Indian Education.

This Study was conducted in 1968-69-70 with the aid of a grant from the United States Office of Education, OEC-0-8-080147-2805.

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INTRODUCTION

The third phase of the National Study of American Indian Education was a phase in which local Indian communities were encouraged to conduct their own self-study of American Indian education. Although the funds are provided by the National Study, the decision to conduct a self-study, the arrangements, and the procedures were all dependent upon the Indian community.

Thus, when Mr. Wesley Bonito, the Education Coordinator for the White Mountain Apache Tribe, attended a meeting of the staff of the National Study of American Indian Education in Tucson, Arizona in December, 1968 and expressed a desire to conduct a self-study, he was assured of funds for such a meeting.

Mr. Ned Anderson, the Field Team Director of the Southwest Center for the National Study, tape-recorded the proceedings of the self-study. His translation of the proceedings into English closely approximates the exact statements and sentiments of the people who attended this conference.

We are indebted to Dr. Keith Basso, Professor of Anthropology at the University of Arizona, for his assistance in the final editing of the transcript. We are also indebted to Mr. Ronald Lupe, former chairman of the White Mountain Apache Tribe, without whose cooperation this conference could never have taken place.

Ned Anderson
John H. Chilcott
August, 1970

I

The Conference and Its Purpose

The Conference was held on April 12, 1968 at the Tribal Headquarters on the White Mountain Apache Reservation. The Education Committee, under the direction of Mr. Wesley Bonito, Education Coordinator, made the arrangements and selection of those who attended. Of the 18 persons attending, some had dropped out of school. Most of the participants were middle-aged Apache adults. Persons ranged in age from 20 through 48. Sixty-one percent were female, while seventy-two percent were married. The Apache communities represented were: Cibecue, Carrizo, Cedar Creek, Seven Miles, East Fork, Whiteriver, North Fork, and McNary.

It was anticipated that the Conference would provide a forum for a cross-section of the Apache tribe to exchange views about education, which, once documented would "provide (Apache) Indian leadership with systematic and objective information about the attitudes, aspirations, and expectations ... regarding education."[1]

The Conference was planned to allow for a maximum of free discussion. To insure that people spoke what they really felt and thought about education, it was restricted to tribal members and conducted in the Apache language. In translating and editing the proceedings, as much as possible of the original wording of the participants was retained. In an attempt to focus on the content of what was being said, rather than on the individual who was making the statement, the names of the participants were deleted from the text.

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[1]Directive to the participants by Mr. Wesley Bonito.

II

The Role of Formal Education in Apache Society

"According to the government, the day is coming when the Indian will be running his own affairs. I believe that this day is getting nearer and nearer. If this should become a reality at a time when most of the American Indians are undereducated, at a time when we still haven't learned the 'white ways of life,' just imagine what will happen--we perhaps will start groping forward haphazardly, helplessly. Before this becomes a reality, however, we should try to learn through education the ways that will help us. Those of you who have children in school should take an interest and influence the operation of the school.

"It is through education that you learn to draw from two schools of thought. We are taught to think in two different ways, that of the Indian way and that of the white man's. Regardless of our progress, however, we should not do away with our Indianness. In fact, we should strengthen our Indianness.

"As you know, our native religion and ceremonies have not disappeared regardless of the efforts of the various churches to do so. The religion and ceremonies are part of our culture and we should strive to perpetuate them. We should hold onto our values and culture and at the same time try to learn the white man's ways.

"Unfortunately, our children are confused. The younger generation doesn't seem to know what to make of this world. There is no one line of attack for this generation. We are literally pulling the Apache youngsters in every which way. We are Apaches, and as such, we should go forward and attack as one. As a result of our efforts, I'm sure our youngsters will be better citizens.

"When will the teaching about things relevant to our reservation be started? There are required courses such as the United States Government and the Arizona Government that the students have to take in school. Why not their own reservation? As it is now, our culture is going into extinction.

For instance, D.....'s father used to come over and tell us about how life was in the old days and about his own biography. In fact, he stated that as far as the Apaches are concerned, his knowledge is comparable to a Ph.D.'s, if not better. At any rate, I approached B..... about the possibility of his going to see this man in an attempt to make a recording of the things he had to say. The purpose of this recording would be to make it available in the library to anyone interested. With his death went the invaluable contribution he would have made to the younger generation.

"The same with you older people today, the things you know about the old days you would rather keep to yourself. When you pass on, these go with you too, and in effect, are short-changing the younger generation. It seems like the younger generation doesn't know why they were born--they don't know who they are. They don't know about their history. In fact, Geronimo has been forgotten. Only after our youngsters go off to school do they hear about him. Actually, they should know their own tribal history before they leave the reservation. I think even our own stories and folklore are educational materials in their own right. They are usually on discipline and can be very humorous.

"You know, it's quite possible that some of our students are going to forget their heritage or origins. They even will lose interest in learning about their own reservation, natural resources, tribal government, tribal law and order. Even our service station attendants don't know much about the reservation. I think we should offer our students every opportunity to learn something about their reservation and life therein.

"No matter how hard we try, it is impossible to forget our language. Our language will persist from generation to generation and we cannot succeed in wiping it out of existence regardless of our efforts to do so. I gathered from your talks and that of others similar to yours that we, the Apaches, must perpetuate our language.

"Our language, our values, our land, our religion, our heritage--if we 'missed out' on all these things what would happen to us if we attempted to live in the 'white man's' world? Our place is back here in our own world if we fail to work our way into the mainstream. We have got to establish the foundation. It is not surprising that people of the younger generation are

confused. They don't know what to think of their parents: whether they are 'Indian' or whether they are trying to turn into 'whites,' or where they are going. The reason why most children have this attitude is because their foundation is non-existent. From this 'foundation' we can begin striving again.

"What I am saying, in essence, is that education is essential. If the future portends hardship, you learn to accept the challenge of coping with it yourself, not to back away from it and try to drown your sorrows at the Apache Flame (a local tavern). You begin to seek ways of coping with the problems before they arise. This is also a form of education.

"There have been and still are times when people have hardly anything to eat. A great number of them have been unable to make a decent living due to lack of employment. The male population on the reservation has experienced the most hardships--some have seen action in past wars; some have been without money at one time or another. At the wake of times like these, some of us have learned our lesson and, by virtue of that fact, have become better citizens. Experiences like this have served to strengthen our being. This will enable us to encourage the youngsters today.

"The Apaches now residing in McNary (an off-reservation town) have been there for over fifty years. The non-Indians who live in McNary are well-off: they own stores, hospitals, a theater, and other business establishments. They are making a great deal of money. Somehow or other we were tricked into leasing land situated over there. Perhaps it was on the presumption that jobs would be created for our people. If this was indeed the motive behind the transaction, it proved to be wrong. There ought to be an Apache working as boss there, considering the fifty years that have past. Some of the Apaches there should be well-off, but none of them are. Instead, they are far behind in terms of advancement and job placement. The major reason behind this situation is that none of us received an adequate education.

"Time after time we have been cautioned that tomorrow is not going to be the same, that only those who receive a college education will encounter less trouble in making a living. This is becoming more evident as the days slip by. College education is something that is not impossible to attain,

that is, if you resign yourself to the fact that only hard work will get you an education.

"Our people who attend the various schools--high school, college, or vocational--generally decide on one specific field or objective. They make up their mind to study one thing and they stick with it. This might be secretarial training. It might be teaching or nursing. But these are usually the extent of it. They don't look into the future. They should take up something like 'business.' We have a huge piece of land (reservation). On this land we can establish all kinds of businesses, places where adults and youngsters alike can work. In other words, we can 'generate income.' Part of the reason why we are striving for formal education is so that when we achieve our goals, we can come home and help improve our reservation. We can construct homes, factories, and businesses. These are the things we are striving for. These are the reasons why we are in school. These graduates should be helping our tribal council make decisions as to what is feasible and what is not. The students, therefore, should not pursue their education just so they will have a 'desk job' later on. They should be future-oriented, plan our people's future and that of the reservation.

"The things that our children strive to learn nowadays are usually the things that have already been established. I'm sure that they mean well by going to school. They see our offices here and therefore attend school hoping that someday they will work in them--but these things have already been established. We should encourage our children to look beyond material things. Let's encourage them to be creative, to exercise their imagination or initiative. We need kids who can dream beyond just the office desk, who can start new businesses.

"If the process of formal education is really going to make us think objectively, it should cause our people to gossip to a lesser degree. Our leaders should not become involved in this pernicious pastime. We should be objective in our thinking. We shouldn't exchange ill words or scoff at other people for we will gain nothing for doing so. Think for a moment about things that have occurred elsewhere. The white people have already circled the moon in a spaceship. We didn't think this would be possible. In fact, we are indifferent about such daring adventures. The people who

accomplished this feat did so by getting an education first. They didn't accomplish their objective in very short order--they've been working on it for a long time. While they are making constant progress, we are still in a state of confusion. We should be keeping abreast of them. Regardless of our progress, however, we should not do away with our Indianness.

"By the time our children reach the age of five, they should have already established their respective goals in life. Our purpose is to help them strive for these goals and keep them from acquiring a defeatist attitude. We should encourage them on until they realize their goals.

"Our life is such that our desires and demands are never fulfilled. The beginning to our life remains 'the beginning,' it never stops. It has no ending, it just keeps going on forever, generation after generation. What we are doing won't solve all our problems of today, for with the dawn of tomorrow will come different problems. Nonetheless, we are attempting to establish our foundation, something from which to begin our line of attack. We want to find our headquarters. If we lose the battle which way are we going to run for cover? We've got to go back to something and begin again. Our headquarters really is our home.

"This is the way we should talk to our children. Let them know that they are Indian and will always remain so, regardless of what the whites do to acculturate and assimilate us. With this in mind, we should know our own reservation like the back of our hands. We should know such things as where the trails and streams are, the financial condition of our reservation, how certain agencies operate, the functions and purpose of the Tribal Council, why we have a community called 'Cibecue,' and why we belong to certain clans. In a like manner, we should re-learn our old life ways and if they are such that we could employ them in our 20th century pursuits, we will do so. Right now it seems like we Apaches are in great turmoil and confusion. As a result, we really have no beginning."

III

Preparation for Life off the Reservation

"Life off reservation is different--different from the way we know it here. I believe it was because unfamiliarity with and inability to function in another world that two people from this reservation who accompanied me to Alaska nearly left for home as soon as we arrived there. Perhaps they did not expect life to be so bleak away from home. But we cannot change the way things are in other parts of the world. All we can try to do is learn the ways of life in other parts of the world so that we may someday function in more than two cultures, in more than one world - our own. In short, the conditions are not the same elsewhere. It is hard to do your work in an unfamiliar place too.

"All of us have limitations when it comes to functioning effectively and efficiently in this world. I am aware of my limitations and I'm sure some of you are too. An imaginary line seems to extend across our path. The space all the way to the imaginary line represents the Indian life-ways; the space beyond the line represents that of the non-Indian society. It seems like some of us can only go as far as the line, for we have not learned the white ways of life. If we encourage our children to do their best and to be persistent in their endeavor to receive an education, I'm sure they will make the breakthrough--which is good. Because of education they should be able to function on the other side of the imaginary line. The way the white man operates, whenever a job opening occurs, all the people interested are given the chance to submit their applications. Or, they may express their interest personally or else have credentials that will speak for themselves. Our ultimate goal should be to educate our children so that their qualifications for any open position will be on equal par with, if not better than, the non-Indians. This is the goal we should strive for."

IV

Child-raising Practices among the Apaches

"Child-rearing is a job for you if you want your children to become good citizens; it's a job that begins at sunrise and continues until the child is fast asleep. The child who at an early age is put on the right track, so to speak, is one who will eventually become a leader of his community. If the parents are selfish and do not mind their children, the children are prone to become delinquents; they are prone to be ignorant; they will not be able to keep employment and they will no doubt ignore opportunities for education.

"What is lacking here is a sense of responsibility. All of us are aware of what this implies, even to the last Apache. We should not look to others to carry all the responsibility. The children can learn to be responsible provided the parents themselves set some good examples. For example, if a father sticks to a job, most likely his children will be industrious as adults too, but if a father does not seek work and comes home inebriated almost every day, his children will most likely be puzzled as to what to expect of themselves as adults.

"A long time ago when people went big game hunting they usually shared their kill with their people. The rules of the hunt, as did so much in Apache culture, emphasized generosity towards one's tribesmen. Now this is no longer true. It seems that people are gradually becoming self-centered and selfish. They want advancement for none but themselves. This kind of philosophy should be changed.

"As you know, people in the early days used to plow their fields utilizing mules and burros. Nowadays, ever since tractors and modern equipment were introduced, it is possible to plow up several acres within a matter of two hours. The people, nonetheless, are reluctant to do this. Take a look for yourselves, all the way from here to Cibecue you will note that the fields are practically bare. The apple orchards in our valley have all but disappeared. In those days you could see old-timers with a

spade in their hands; instead, they are now congregating over at the 'Apache Flame' (local tavern).

"If there are any changes, they've got to come from us. We can do something about these problems through education. It seems, almost from birth, non-Indians are surrounded by people who are interested in their respective futures. They become college-oriented at an early age. Such is not the case, I think, with young Indians. Part of the reason is that we generally don't have the necessary facilities, such as adequate lighting, educational materials, television, etc. This is why we are so far behind as compared with other groups of people. However, we can combine the 'old' and the 'new' methods and present them to our students. Eventually it has to work.

"Earlier, I talked briefly about the early days when I was in school. I might add that I was unable to receive guidance from my parents due to the fact that neither had any school experience to relate to. They were not aware of the attainable goals in non-Indian and Indian society. As you become mature, through experience and observation, you will be able to determine what you want to be as an adult. It takes time to be self-sufficient, it doesn't happen overnight. Life is hard and the things we own we have to work for, they are not given away free. You will have to think for yourself and determine what is best for you.

"In the early days there was only one way of life--that of the Apache. This life was something to behold. A lot of this way of life still exists today, but unfortunately some of it has disappeared. A great many of our values were and still are good. We should use them as well as the values the whites are trying to impress upon us. Admittedly, the white man's values, at least some of them, are good too. The attempt is made repeatedly to turn us into whites. If we submit to this effort, we should emulate the whites with good, respectable qualities and not those of uncouth, bad qualities.

"As far as I am concerned, I consider myself very knowledgeable with respect to life as it was in the early days. I consider myself properly trained so as to live a satisfying life today. My father taught me to obey and heed elderly people's advice and encouragement. 'Since the older people

have had the experience, they invariably speak with authority,' my father used to say to me. This same philosophy still applies today. As far as the children are concerned, I also agree that they should be encouraged the right way while they are still young. I try to do this with my own children. While they are seated in a circular formation, I usually talk to them for long periods of time.

"I think there is a tendency of the younger children to make fun of the old Apache life-ways. When I am fixing some traditional food, my kids usually bug me about it. When I try to explain to them that their ancestors thrived on food off the land, they think it's funny. They usually say, 'So what? Past is past and let's keep it that way.'

"The techniques of teaching long ago must have been pretty effective because a great number of those with up to an 8th grade education are doing well today--that's in terms of employment--as compared with those that graduate from high school today and even those who have some college education. Those from the latter two categories are usually the ones you see roaming the Blueberry Hill (a place set aside for those who wish to drink in the open).

"I suspect that the bulk of people don't keep track of the whereabouts of their children. They don't know whether their children are drinking somewhere or whether they are ill. Instead of us doing it, the white people had to establish 9 PM curfew hours for our youth. As parents, we should be concerned about the child's welfare and well-being.

"I notice that some of the parents claim they live a good Christian life, but yet, when they are away from home attending church-related activities, 'their kids are running all over the place.' I would think that if the parents were interested in their children, they would go with their kids to certain activities sponsored by the school, such as movies, open house, etc. If the parents would urge their children to attend such activities with them, maybe they (the children) wouldn't feel as 'locked up.' Like some students say, 'Oh, my Mom won't let me go anyplace.' Then, the only thing they can do is run off.

"In the early days parents trained their children to obey and respect. Now that we have been under the influence of white people for some time,

youngsters in their teens (12, 13, and 14) are behaving uncouthly. Some drop out of school early. In the old days, even cigarettes were restricted to us. When you asked for a cigarette, the older people ordinarily asked, 'Have you been out with a coyote?' This had a bad connotation, needless to say.

"Economic, political, religious, and social problems all tie in with the problems of Indian education. Some of us frequent the local tavern, some of us smoke, and we do a lot of things wrong, since we are not all perfect. However, when we see a youngster pick up a cigarette butt and start smoking it, we scold the youngster immediately. And, similarly, we advise our youngsters not to drink, but at the same time, we adults pour alcoholic beverages down our throats. We are the ones setting an example for our youngsters. If we want our children to live a straight life as adults, we should be setting good examples for them right now. But, unfortunately, we don't practice what we preach. Children will invariably remember the things they see and perhaps try them out themselves out of curiosity, for example, alcoholic beverages. Even dirty jokes should not be told in their presence. A white person ordinarily will not tell dirty jokes when he sees there are kids and ladies within hearing distance; that's the way we should be too. In short, as far as educational achievement is concerned there seems to be no outstanding Apache models on the reservation for our youngsters to emulate.

"You know, when you really think of the problems associated with education, we the parents are the ones to blame for them. We are at the very bottom of all these problems--drinking, absenteeism, drop outs, etc. There are ways to correct them. But I think we ourselves are the ones setting the example; we are leading the pack, so to speak. If we tell our kids that doing certain things are morally wrong or unlawful, we ought to tell them about other alternative ways they can occupy their time.

"Raising children is a very expensive task, and if you want them to live a good life, you will have to help them along. Generally, we all would like our children to live as long as possible, and we do all we can to make this a reality. We want the best of everything for them."

V

Apache Children in School

"It is true that there are enormous problems relevant to school. Some wonder what is the best approach to training pupils. I must say that you don't have to yell at or scold pupils to train them. You must find out their interests first, then you can talk to them at a level they can understand. Also, you must show your love for them and be sincere about it; the love must come from the bottom of your heart, so to speak. For a time it seemed like the 'old methods' had become obsolete, but it appears like they will be revived in due time for utilization in our effort to solve educational problems. We have often heard the term 'technician' being used. This is a strong word and I have no idea of what it means. Some of us Apaches don't know today's English vocabulary. But when it comes to knowledge about how children were trained in the early days, we are rich. I think that it is better than nothing if we teach our children by using the old Apache methods. It's adequate too if you 'encourage him to go to school.' I don't think you should be talking about school all the time. You should encourage him when he is happy, when he is in the right mood, when you feel he is going to be attentive.

"We the parents are really at fault for the way our children act and behave today. Apparently some of us didn't encourage our children properly. And we don't take proper care for them. You should bother your school board members constantly, informing them about your respective problems, such as lack of school clothes, food, etc. Also, you should visit with teachers and principals. Ask them how the children are doing in school. This is the only way you will receive an accurate picture of the school situation. If you stay clear of the school, you will never find out anything about the school. I'm almost certain you will find both the teachers and principal very sympathetic, understanding people. In fact, they might encourage you to visit the school as often as you can. It is true that some of us have no transportation, but those who have access to such means of mobility should visit the

teachers before school starts, to ask them to go on a tour with them. At any rate, the school board should provide for the students when they are lacking.

"Some teachers assign homework to kids even though they may have no place to study at home, for they lack desks and even proper lighting. Some of the children live in 'wickiups' (the traditional Apache grass shelter). How are they going to read at night with no electricity? They can't. But this is why we have a school board; perhaps they can help bring electricity into the 'homes.' How can children who come from such homes be helped? I know it's really hard and some of you probably know, too.

"Just like their school kids, white parents who are working usually bring 'homework' from work. In other words, if they don't quite finish their work, they ordinarily take it home with them and try to finish it there. So sometimes both the parents and the children are busy with their respective homework. Conversely, we Apaches don't do such things. As soon as we get home, we are ordered: 'chop wood'; 'bring in some water'; 'water the horses.'

"It is true that the kids are misbehaving these days. In retrospect, a long time ago when we were attending the Fort Apache Boarding School, we were very poor, in dire conditions. Today, the kids have the opportunities that none of us had. Most of us were poor, but yet we remained in school. We had no shoes to wear, no socks, and lacked so many things, but still we attended classes. The kids of today have access to a good school in which to learn; they should be appreciative of this. I think encouragement to further their schooling is the best approach today.

"Of the three children in my family, I had a hard time with only one. He attended school regularly, but it was his friends who were causing most of the trouble. They came over to our place at night and took him out in the community seeking 'adventure,' but quite often they ended up causing trouble. I complained to the police about this. It is sad if your children don't listen to you. Gossip about your children's behavior begins to flow throughout the community, and it's embarrassing. You inevitably start worrying, 'My child is doing wrong,' and this worries you for a long time.

"In a like manner we have two small boys in Carrizo who have been sort of keeping their distance from the school. I asked one of them way he wasn't in school one day. The story as told to me was that he thought some of the boys in the school made fun of anything they did, that they were ridiculed because they had papers and pencils in their hands. According to the boy, carrying something like papers and pencils is considered feminine by the boys. He went on to say that the boys will even push you around physically; or at the dinner table, they will even tell their friends that you belong to a certain clan and are therefore dumb. The kids make fun of you anytime they get the opportunity, even for the clothes you wear. The teachers don't even lift up their hands to help either. When something goes wrong and the white kids are at fault, we nevertheless get the blame and consequently get punished. The boy has no plans to go back to school, although we tried to persuade him to go back. In fact, he stated, 'I don't care if I turn wild Indian again.'

"I get off work quite late nightly and I notice that a lot of teenagers frequent the 'Apache Flame.' In fact, by the time I get off, which is about midnight, most of the youngsters in that area are already inebriated.

"For the school-age children there is a great need for recreation. I know this for a fact because I used to work on a school ground, and the kids were constantly using the school's recreational facilities. Before they left for home I used to get them together to talk with them, encouraging them not to misuse or destroy any of the facilities. When it's a dance or something like that, I usually talked to them first, before commencing with the activity. These kids are usually attentive.

"Let's discuss schools which are not only attended by Indian children, but by Negroes, Spanish-Americans, and others as well. What do you think of 'mixed' schools? Are the Indian students advancing right with the others?

"I think a setup of this kind (integrated school) is beneficial. I think the children learn more in a system like this. Since our present school has predominantly Apache students and only one or two non-Indians, there has been a high incidence of squabbles, personality clashes, and so on. It is different in McNary because they (Apache students) mix with other students, there are no clashes, etc.

"Speaking for myself, I think it is a good idea to 'mix' the students. If a Negro student befriended an Apache student, or vice versa, invariably the two will communicate in English, and the Apache child will no doubt begin using English almost subconsciously.

"Yes, that's the way it usually turns out. In fact, the child will learn to phrase the words in rapid succession, which is good. However, if the Apaches stick to themselves, they tend to make fun of and ridicule the child who tries to speak in English.

"I think that's a good idea. I'm inclined to believe that it will do our people some good. I think too, that an Indian counselor will take time to explain carefully to the student whatever he might be saying in English. That's the only way to teach English--take time and explain everything. The kids will learn eventually. Whereas, if we hastily teach the Apache child, we're just going to confuse him further. Because of the very fact that we try to crank everything into them all at once--within a very short span of time--a lot of kids would rather stay out of school nowadays.

"Last week, the principal called in one of the students to his office. He asked the student, 'May I have your signature?' According to the principal, the Apache lad simply sat there looking at him. Well, he called me into the office and told me that the boy had been sitting there for ten minutes without moving. 'I wonder if he understands what I am saying?' When I asked him if he understood the principal, he said 'no.' Then I went on to explain that all the principal needed was his signature and that there was nothing hard about it. In fact, since the principal had a pencil in his hand and was apparently making a gesture, it was quite obvious to discern what he was asking for. The boy simply explained that he was afraid that he might make a mistake. At times like that they need some help.

"I notice when I come to the hospital that a lot of the students 'hang around' the hospital ground even way after the noon bell has rung. They stand around smoking and lie on the grass, and I wonder if the teachers do not miss them in class, or do they care about their students? According to my daughter, the students attend more than one class and they have to move all around in order to get to all the classes. Between periods some of the

students leave the school grounds and may skip a class or two before returning to the grounds. I understand the teachers are aware of this, but they don't do anything about it; it seems they don't care.

"We encourage and urge our children to attend school activities, but transportation still remains problematic. The children usually have to hitchhike to attend school-sponsored activities on their own. To go as a group is utterly impossible due to lack of transportation."

VI

The Need for Communication Skills

"If you want to read and write things, the only way to do so is by going to school, for that is where you learn the basic communication skills. When you came to me asking if I could attend this conference, I met with every teacher on the staff at Cibecue Day School to see what their views were with respect to Indian education. Every teacher on the staff--all of them--indicated to me that the first thing they teach is English. They claimed that the children in general were illiterate, that the kids could hardly speak a word of English. The teachers seemed to think that parents could play a big role in teaching the children English, but that the parents are inept as teachers of their own children.

"It pays to know some English. I understand one small boy learned the meaning of two words 'yes' and 'no' rather quickly. He was asked by his mother to run over to the local store to purchase a pound of ground beef. Since he knew nary a word of English he queried his mother as to what he should say if the white trader asked him some questions. To this, the mother stated that he should answer with a simple 'yes.' If this didn't stop the white trader from asking further questions, then the boy should answer the opposite, which is 'no.' On the way to the store the small boy ran into a white counterpart somewhat bigger than he who asked 'Hey, Chief, do you want to fight?' And the Indian boy responded 'yes' as he was instructed to do. He was badly beaten up, and ran home crying and screaming at the top of his lungs. After he told his mother what had happened, she calmed him down and told him to go back to the store once more and if anybody should say something to him this time, he was instructed to answer with a 'no.' Before he arrived at the store, however, the same white kid asked him, 'Hey, Chief, you had enough?' Of course, since he was told to do so, the small Indian answered 'no.' The moral of the story is that it pays to know some English.

"Our children nowadays go to school with whites, and therefore they speak English as well as Apache. They speak not only one language at a

time, but they speak a combination of the two. Language *per se* is hard to learn, as perhaps all of us know. It is true that one cannot forget his or her language completely no matter how hard one tries, but one can easily become confused as to word order, structure, and so forth. At any rate, we are in 'modern times' and this circumstance plays a big role in diminishing our spoken native language.

"When I visit colleges and universities, the people I see think in a different manner than I do, for I go from a non-English speaking community into one that does. These people are undoubtedly different since they are professors; therefore, their professional jargon is different from the normal everyday words, even though they speak in English, and it takes me two or three hours before I can speak to them on a common level.

"When I return to our reservation, then I have the problem of relearning the techniques that make for good Apache usage. Though we might speak fluent Apache, if we spend too much time speaking English, for example, one year when we return to the reservation we will probably have forgotten a great deal regardless of how much Apache we knew before. It takes time to readjust.

"I notice that a great number of our Apache youngsters are forgetting their own language. Once I gave a talk in Apache to a group of students. After the session was over, one of the girls came over to me and asked me what I meant in using certain Apache terms. I had to explain to this person what the English equivalents were and she appreciated it. Evidently she could talk both English and Apache but she didn't know the meanings to some of the Apache terminologies. It seems the Apache youngsters have no respect for our language because they don't know the definitions. Only when they know the meanings to the various words will we be able to communicate with them. Because of this lack of communication and understanding, our children in this day and age are not heeding our words and encouragement for a great many of them have gone astray. Even we adults made mistakes with our own language more often than not. Our Apache youngsters, in short, should know the Apache language."

VII

The Apache College Student

"When I was going to school, college was an impossibility. Now college education is possible, for the monies are provided for our students. One day one of my sons approached me about his interest in volunteering for Armed Service. I discouraged him from going into the service for I sincerely felt he should go to college first.

"For thirty years now the non-Indians have been trying to oust me from my job. And for thirty years I have been keeping my stance, fighting for my rights. In retrospect, about as early as 1935, the possibility of attending college never occurred to us. Had people at that time been interested in a formal education, some of them would probably have been owners of grocery stores, garages, or whatever today. A college education is now possible for our children regardless of how poor we parents are. We should be appreciative of this. We should also show our appreciation for these people who have been encouraging us today.

"As parents, we should help our children start college regardless of our lack of knowledge about college. The parents should be taking their children to the various institutions so that the children could see for themselves what it is like. We should also advise the children to seek people who might help them get started in College. Before I entered the University of Arizona, my parents took me there for a tour. While there, I made mental notes of where the various buildings were located. When I enrolled I did not know but one person, that was Raymond Enfield, Jr. He was the one who helped me get started over there. He helped me with things like how to register, where certain departments were located, etc. At that time there were only two of us from this reservation. Of course, I was the only girl from here attending, but nonetheless, I did not hesitate to ask for help. I believe we should advise our people to do likewise, meaning they should seek help even if they are not acquainted with anyone. We should, in like manner, advise our school kids to ask the white people for help.

Some of our students who leave for faraway schools probably do not try to locate people from their own reservation and probably try to do things on their own, rather than seek help.

"Perhaps some of these students have never been away from their parents; that's why they get homesick so easily. One way we might eliminate this from occurring in the future is to let the parents be with their kids for an indefinite period of time to help the kids enroll. I discovered that a lot of these parents tell their kids that they have never had the opportunity to attend school away from home, thus discouraging them. Rather than saying things like this, they should try to help them, encourage them to continue going to school.

"The children from our reservation attending Phoenix Indian, Stewart, and Riverside (all Bureau of Indian Affairs boarding schools) should have no problem because there are quite a few of our own people attending these schools. These students should be helping one another with the various things. As we know, there are more students graduating from high school this spring and will therefore be leaving for school. Some of these students are probably looking forward to college, but they have no prior knowledge about college. There should be a summer program for the kids who are planning to go to college whereby they would have an opportunity to get adjusted and oriented. By the time the school actually starts they should already be adjusted, they should have some idea of what to expect.

"Let's imagine that one of our people is going to an institution of higher learning; that this person came to us asking for a scholarship. What are we going to do? I think what will happen in a situation like this, is that we are going to hand the person the funds without making an attempt to find out whether this individual is serious about schooling. What we should try to find out is whether or not what this person is going into is something that's going to be hard to achieve, that only 'desire' and 'ambition' to learn will see him through. I think these are the key words in any given situation relative to school.

"Looking at the situation from the other side, I think it's okay that such a person completed at least one year of college work and then dropped out of school to work. At least he has that much education to his credit.

All that can be done, I think, is that these prospective students can be informed that we will try our best to finance their schooling and that if they have the desire and ambition, they have a good chance to succeed.

"We should make it clear that it's up to them to finish college. Sometimes they run into this problem of adjusting to schools much, much larger than the one they graduated from. For instance, McNary and East Fork Mission have at the most 200 students per year; whereas, a big college usually has at least 20,000 students. As a consequence, these students are 'lost' when they arrive at college. But if they go to a junior college, they could probably do better. Some of these students desire to go direct to a big institution which is nothing wrong. But the fact they don't realize is that it costs a great deal of money to attend a big college. For example, if one of our students were to go out of state to attend college, like Brigham Young University, the tuition itself will be very expensive. These things you explain to college-bound students, but it's still their wish as to which school they want to go to. All we're doing is kind of offering and encouraging them to continue on. There's no way we can block them as to which school they want to go to. Well, let them give it a try! Some of these students do drop out and return to the reservation, but we almost always find ways to utilize them. We get them to working alright but, nonetheless, we should get them to finish as much as possible in whatever field they are interested in.

"These students invariably learn something while they are away, but it's when they return that we are concerned about. When our people attend colleges for only one year, they presume that this is adequate training and come home thinking that they will find employment readily. They come to see white people on our reservation who are in charge of the various businesses or agencies, asking to be employed. Instead of encouraging the students to stay in school and therefore get a good education, they are readily hired by such people. Before long it comes to a point where these people cannot go back to school to finish what they started. At any rate, we should discourage our people from coming home immediately. We should encourage them to stay in school.

"Some students come home with a condescending attitude toward us 'poor' Apaches who have had to struggle to make a living. 'I had to learn at great cost and it took hard work, why should I help them?' they tend to think. They don't seem to realize that it's our money they go to school on. Almost all of them come home with this attitude. These people should be concerned about those of us with no education. They should be helping us instead of being self-centered. They are the ones who should be encouraging our children since they have had the experience."

VIII

Absenteeism among Apache Students

"On the reports I have been receiving from the Bureau of Indian Affairs, public, and mission schools, there are over one hundred students absent from school each week. What are some of the excuses? Some are, 'went to buy a pair of shoes' or 'no clean clothes to wear.' One school year is equal to 180 days. If the child misses 10%, or 18 days of school, there is no way the child can pass albeit the child may be exceptionally bright. The child not only misses school, but he misses whatever important subject might be covered while he is gone.

"In order for the schools to operate, the children have to be in school, because the schools receive finances equal to the number of days the entire student body was in school. If the children are absent often, then the school loses money. The point is that parents should encourage their children to attend school regularly.

"The same goes for the school boards. They should know why some of our children are absent from school. Some of the parents claim their children attend school irregularly, because they don't have clothing or shoes to go to school on. These excuses should be looked into as quickly as possible. If the parents or relatives of these children are not working, the school boards need to help the children. They are there to help out in situations like this.

"Are the teachers mistreating the children? Are they scolding our children unnecessarily? Why are our kids not interested in attending school? The school board members should find the answers to these questions; they should be visiting with our children as much as possible. As it exists right now there are too many dropouts. These children will not be able to learn anything, since they are not in school enough.

In Seven Mile (an Apache community), absenteeism is the main problem and it is getting worse. A lot of kids don't obey their parents or listen to them. As we all know, transportation is provided for the school kids.

Well, some of the kids actually ride the bus to school, but a number of them are not showing up in school. When they see the bus coming they simply hide. Perhaps if the parents see to it that their children ride the bus, this would not occur. A lot of the parents of these students work, however, thus precluding them from seeing that their children get on the bus.

"Now that the fishing season is on there are a lot of children out of school. I think that before any student is excused from school there should be very good reasons, like sickness or death in the family. Visits to the hospital or clinic are good reasons. The problem there is it takes such a long time before you see a doctor; the waiting list is usually too long.

"As Indians, what do you think are good excuses? What we think are good reasons, our non-Indian counterparts might consider mere excuses to stay out of school, for instance, attending a wake or funeral for a close relative is a good excuse to me; it may not be for a white person. Some of the administrators I meet at the various schools have queried me as to what we think are good excuses, but I can't give them a full answer because I don't know myself.

"I think it is advisable to excuse only the high school students, but not lower than the 8th grade because the upper grades usually have flexible class schedules. And too, at the high school level the students have 'certain feelings' toward their relatives. Otherwise, I see no reason to excuse students.

"There have been occasions when parents have come to me asking to make telephone calls for them to distant schools like Sherman Institute because death has occurred in the family. They want their children to come home for the wake and funeral. And we normally make the calls for them. The children invariably are excused, but the problem is most of the kids who do return usually take their time going back to school. Three, four, five days, or even two weeks after the funeral, the parents come to our office requesting that their children be sent back to school.

"This is my thinking on this. Before the children were promoted to the 9th grade perhaps they were never counseled as to what to expect when they left the reservation. I know from my own experience that when you leave home to go to school off-reservation, you invariably become homesick,

especially if it's your first time away from home. In fact, I wrote home every now and then asking for permission to come home, using homesickness as an excuse. Of all my relatives, only one discouraged me from coming home. He used to say to me, 'Don't come home; don't think about us; you're going to school for your own betterment, not for us.' Perhaps these dropouts have no one to tell them things like this. I believe, therefore, that one of the reasons which causes dropouts is homesickness.

"My second reason would be 'money.' When I went to school I hardly had any money, but I didn't care. I always felt money doesn't solve everything. Most of the time I didn't have any money, and my relatives didn't help me, but I finished high school, nonetheless. Of course, I had money once in awhile, but then I felt money does not count, it's thinking ahead that counts. Perhaps these kids who dropped out of school (Phoenix Indian School) used lack of spending money for an excuse. If this is so, I think that's no excuse.

"My third reason is 'friendship.' Some students blame lack of friends for dropping out of school. I believe this is also a poor excuse. No matter where you go you will inevitably run into somebody whose personality will clash with yours. Problems are also inevitable. However, you can withstand things like this if you so desire. If you stay away from trouble, whatever you do will eventually 'boomerang.' I am speaking from experience, I found out for myself.

"At this time we should tie in drinking and absenteeism. I know of an incident that occurred in Cibecue. A school age boy had stayed up all night at a wake and had consumed some alcoholic beverages. On the way to school the next morning he passed out on the side of the road for some time, but finally made it to school inebriated.

"Perhaps the children who skip school are just plain idle, perhaps they don't like school! But what happens to these children who are on the loose? Gradually they form into a group or gang, and then they start causing trouble. They go around the community at night looking for trouble, breaking windows and breaking into homes. Their parents are to blame for mischief like this. Unfortunately, the parents defend their children even though the kids may have actually caused the trouble. The parents won't let them learn

their lessons. These kids should be checked by the police constantly. It is generally believed that alcoholism is the root of all this, but I don't think so because a lot of these kids' parents are Christians and these people are usually non-drinkers of alcohol. In fact, some of the parents who drink have well-behaved children. Not all children of such parents misbehave, as is generally believed. A lot of children whose parents do not touch alcoholic beverages at all have children who have turned into what we commonly call 'Ba-chu-ka' (gang). These mischievous kids, as we know, gang up on adults; they in fact beat them up for no reason sometimes. There should be police patrolling the area, but they don't do that. In fact, rumors have it that even the police are afraid of the gangs; therefore, they don't do anything about the uncouth activities which I have just mentioned. Also, some children run away from home--like my own. Often they run off to McNary without my knowledge or permission. I hastily report my kids to the police, indicating that 'they have no business up there.' In addition, I call the priest residing in McNary concerning this and request him to send them home if he happens to run into them. There is also a sheriff in McNary who is contacted by the priest, but to my knowledge the sheriff to date has not been cooperative, 'he never tends to that.' In desperation, I practically call all over for help. When I call our own officers here, they invariably inform me that the sheriff has no jurisdiction over the matter.

"The truant officer has the full responsibility in dealing with this problem. Ordinarily, he just goes out to the child's home, picks him up, and takes him back to school. However, more often than not, the child flees when he sees the officer's vehicle approaching. When this happens, two persons usually go out to visit the parents of the child who has excessive absences on his school record. The purpose of this visit is primarily to find out why the child has been attending school irregularly. If the case is such that the child hasn't been showing up at school although his parents have been seeing him off to school, then the matter is referred to the tribal court. However, the tribal judges are usually reluctant to sign the complaints brought before them for they do not think that the parents should be tried in a court of law for something they have no control over.

"It's really hard to prosecute because a lot of these 'problem children' come from good homes. In fact, the majority of the parents have never been

in trouble. On the other hand, the hard core children come from broken homes. It's hard when it comes to signing complaints. Just because a child has been absent excessively from school, and the parents are brought before the court of law, and consequently found guilty, this means that the parents will get a blotch on their record. That court record is going to be there forever. Regardless, the law reads that the child can't leave the school until he is eighteen years old."

IX

A Comparison of Schools Serving Apache Children

"At the present time a large segment of our students are attending public schools, especially the one located in our community. These children have at their disposal all the necessary materials for learning purposes including modern equipment and machines. They are taught to speak better English and to read with comprehension and to be creative. At the time I went to school a lot of these materials and machines were lacking. In other words, we are in modern time, a time when education is necessary and essential.

"I've heard teachers complain about the children's uncleanliness. Some children have sores on their body and some even have head lice 'and teachers don't even want to mess with them.' One time, for instance, we took a Washington official on a tour of the reservation schools. While touring the Cibecue School, we came across these two teachers who were busily caring for two children. One teacher was bathing a child and the other was tending a child afflicted with sores. The latter teacher was cleaning the affected area, applying medication and binding up the wounds with bandages. Well, the person asked me, 'Why are the teachers doing that? We don't do anything of the sort in the public schools.' Then I went to great lengths to explain to him. I said public school children come from homes with all the modern conveniences, for example, bath tubs, running water, etc. I said to him, 'the children who are in front of you don't have the modern conveniences, they have to wash their hands in the stream which they also use as drinking water and do their laundry in. On top of all that, a large segment of the students still live in wickiups. Because of this they have sores and lice.' He still maintained that the public schools don't have to tend to things like that. He said in public schools the children are usually referred to a clinic or hospital. But as you know, there are no such facilities in Cibecue. I indicated to him that the reason they don't bother with such things is because they are afraid to make any physical contact with such

unfortunate children. So you can see that the public and the Bureau of Indian Affairs schools are not the same.

"People like this man from Washington don't know that a large number of our children have no alternative but to attend Bureau of Indian Affairs boarding schools; some have no mother and/or father, others' parents are ill, and some relatives are unable to help such children. At least at a boarding school they have a place to stay, eat, and sleep. But these are the things the outsiders don't take into consideration. We, the people who live on this reservation, know our problems. The people who live in Washington receive only secondhand information about our reservation and they use this to write reports on us."

X

The Teachers of Apache Children

"I know from my own observation that the three school systems on our reservation, BIA, public, and mission, employ teachers who don't like to work with Apache students. A lot of these teachers are here just for their paychecks and work from 8 to 5 PM. I know from my own observation, too, that some teachers actually physically harm Apache students.

"We were visiting with a neighbor of ours near Whiteriver. He said that my son is attending school for no reason other than to make money for the teachers. He thinks that the schools of the past served their purposes well and tends to think that the schools of today are really to provide dollar and cents benefits for the people working in them.

"Last year a scholarship from Congress was sent to us which was to be given to a member of our tribe attending Alchesay High School. This check was presented to the school in question, and after the purpose of the check was explained to the principal, the principal responded, 'There's not a qualified Apache in our school.' What type of person is that? This clearly showed that he had no confidence in students who graduated from his own school. At any rate, I recovered the check and sent it over to Phoenix Indian School where it was awarded to Tracy Early, a member of our tribe. But it's up to you people to do something about problems like this.

"From my own observation as secretary to the principal at Cibecue Day School, I know our teachers all like their jobs and it appears they like working with our kids. At least that is my impression of the situation over there.

"If you want to find out how things are in a given school, all you've got to do is to 'round up' the students of that given school and ask them how the teachers are. But if you try to get a true picture of the school situation from one of the employees, invariably the person will tell you everything is all right, everything is 'sweet.' It's hard to get the true

picture since the employees have been conditioned to present only the good side, so to speak.

"The teachers who submit applications for work here should be screened intensively. Those who are sincere about helping the Indians and those who have compassion for our children should be selected only. If the teachers have a condescending attitude toward our people, I believe we should not allow them to take even a red cent out of our reservation. More often than not, we think some of the Anglo teachers are sympathetic toward our people, but the truth of the matter is that a lot of this is superficial; they are not sincere about their feelings. In addition, I don't think any of these people will 'come out in the open' with their true feelings.

"It is true that some of our children are taught by people who are not interested in helping our students, and those who dislike Apache students. When something like this is reported to the school board, it should be their responsibility for looking into such things.

"I have received similar reports, too. In fact, I understand that some of the teachers tell the students, 'You can come to school, get off the bus and run around; I'm still going to get paid anyway.' These teachers here should take a personal interest in their students. They should go and meet the parents so the two of them can play a vital role in seeing the students through high school. It seems like we're tossing our kids into the school compound, then they're thrown back at us, and we likewise throw them back in, and so it goes. But that also has to stop; we should do something about that too. We should not blame only the public school for this, however. All the schools including the BIA and Mission have faults; all the schools have 'sour spots.' Let's take all the schools under consideration.

"Before a new teacher comes to teach, he should be given a chance to at least visit the students in their own homes. This way he will get a pretty good idea as to what sort of homes the students come from. For instance, you come from a good home and I come from a wickiup. You have television and a dictionary in your home while I have nothing of that nature in my wickiup. Nonetheless, in school 'our teacher expects the same thing out of me as you.' Our teachers have a tendency to view our Apache students

as coming from middle-class homes. 'How can we tell the white man that we come from totally different homes?'

"There should be some sort of orientation for the teachers. By orientation we mean that the teachers should be introduced to our culture, our customs, our traditions, etc. We are lacking such a program.

"I had the same idea. To orient the teachers they should at least be given a tour of the community within which they are going to work. They can be shown a wickiup, a two-room house, a modern home. At least show them how the people live. Then they will probably know what to expect from children who come from these homes.

"The children of today have teachers with credentials. These teachers invariably spent innumerable hours to earn their degrees. However, since the educational standards were set up by their own people, it probably is easy for them to receive an education. Whereas in our case, since the standards are not of our own making, it is very hard for us to learn. If the teachers were aware of this, they probably would work much more closely with the students. As it is now, the white teachers tend to place Indian students on equal par with the white students as far as learning is concerned. This assumption is wrong. When the teacher operates in this fashion, the Apache child will probably not learn everything presented to him. He will probably not understand all the materials, but the teacher, unaware of the child's inability to comprehend, will accept the child's passivity as a manifestation of comprehension. As we all know, the average Apache child is reticent and passive in a classroom situation. If the teacher knew that the child invariably picks up very little of the materials presented to him, then I think his method of teaching would be such that it would be geared to the child whose level of comprehension is the very least. It would help too if we visited with our child's teacher occasionally, whether in or out of the classroom. The teacher is there to help your child, but he cannot do the job all by himself. Ask the teacher how your child is doing in school. I'm sure he will be more than glad to talk with you about your child.

"According to some of the students, they would rather have non-Indian teachers. I'm sure that most of those who have a non-Indian teacher speak

better English because of that. For example, little Apache children in McNary interacted with both whites and blacks on the playgrounds. Therefore, these youngsters now have good facility of the English language.

"But not all of us Apaches have non-Indian neighbors as the McNary Apaches do. Those of us who live in the interior part of the reservation have virtually no one to teach us such things as good English, good table manners, and so forth. So there is a need for some students to have Apache-speaking teachers. Some of our students probably know no more English than a mere 'yes' and 'no.' I have witnessed occasions where students came home from school crying. When asked why they were crying, they said the teachers got after them because of the simple reason they didn't understand what he was saying. Some of these students, after such an experience, vowed not to go back to school. I think there is a need for interpreters at some of our schools.

"Some of the teachers have been reported to give good grades to the students even though they might not deserve them. This happened once to a student at Phoenix Indian School. When the boy who came home with a report card showing all good grades, the parent, who is a high school graduate and fairly well educated, decided to test the student. The father did this by going over the homework with him. What the father discovered, to his astonishment, was that his son could not comprehend most of the things presented in the books. He therefore went over some things in the books with his son and tried to help him by explaining in his own terms. This must have been pretty effective, for the student is now doing well in his classes. Incidents like this, however, should cause us to question the validity of report cards.

"I know a lot of schools, such as BIA schools, public schools, and others who do the same thing. This is commonly referred to as 'courtesy pass.' In other words, the student is promoted every year regardless of how poor his academic performance is. Some time ago I visited Stewart Boarding School (in Nevada) and I discovered to my astonishment that the 10th grade class was using 6th grade math. I inquired as to why the students weren't working on the 10th grade level and the explanation was that the school had no funds and the texts (math) were the only ones available.

Consequently, these ill-equipped students are not prepared for college and they have a poor facility of the English language. It's because the teachers aren't giving out the information. Perhaps the Tribal Council, Tribal Education Committee, and school boards should be notified about these educational problems so that some of these can be changed. A student who is taught a grade or more below the level he is capable of will no doubt go no further than high school--this shouldn't be. After graduation the student should be able to go on to college or vocational training. Nowadays almost all our BIA and public school graduates either enroll at Haskell Institute in Lawrence, Kansas or go to California for direct employment. In short, I have not seen any of our graduates (high school) go directly into college, and I think it is because of poor college preparation.

"A teacher once conducted a survey in conjunction with education. I helped with the interviewing since I knew most of the people in the area. One of the questions in the interview schedule was how the students in the old days were disciplined which helped them to learn. One of the persons interviewed was a close relative of mine. He said that when the boarding school was located here in Whiteriver, every morning the students were lined up and the school personnel gave them a good lip service as to their behavior and what was expected of them. One of the things expected was that they were not supposed to use their native language while they were under their care. And if any of the students got out of line or violated any of the rules and regulations, they were immediately disciplined. He went on to say that this type of education must have been quite effective because a lot of the students did learn to speak good English.

"I recall the days when the teachers were allowed to wash our mouth out with soap if the situation warranted such punishment. At the time when the boarding school was in Whiteriver punishment was meted out commensurate with the seriousness of the infraction. One of the punishments required you to walk 'round and 'round a pole with a burden of cement block--that's from morning to evening. Nowadays discipline of that kind is not permissible; in fact, it's against the law. A teacher that violates this law is subject to dismissal. I know of several cases where teachers were dismissed due to excessive punishments they inflicted on students.

"One other thing that might be worth looking into is this: In our present system the BIA people, for instance, are 'fenced in' in their compound; whereas, we Apaches are literally scattered all over the areas surrounding the compound. Perhaps we should try 'mixing' up the people living in the communities on our reservation. We should play baseball or other types of sports with people in different organizations. This way--that is, if we invite them to come out to our community--they will probably reciprocate and ask us to go into their community. But the communication is lacking. We've been staying in a 'nut shell' all this time. Why not open it up and meet different people. Perhaps because of this circumstance we have been unable, in a real sense, to advance the way we should in terms of education.

"What can parents do to get involved in school affairs? Right now we're sitting back thinking that the white people have the know-how and will therefore take care of things for us. In other words, we're sort of passing the buck. Some argue that parents should be involved in decision-making effected by the school boards and other organizations. I think that parental participation in such decision-making is almost nil in this area.

"At the beginning there was a PTA initiated. The teachers invited the parents to meetings, but only the teachers showed up for the meetings. This went on for some time until the organization finally phased out.

"Mr. Marshall is afraid that if a parent-teacher meeting were held, none of the parents would come. In fact, he has stated that ever since he has been principal of the Cibecue Day School, not even a single parent has come to him to share his feelings or ideas about the school. Therefore, he and the teachers have been working together, trying to help wherever they can. However, there have been occasions when he has gone directly to the parents.

"At Cibecue Mission School parent-teacher meetings are held twice a month concerning children in general and school problems. The time is also utilized to talk to parents who have children in school. Certain people have the responsibility of dealing with certain problem areas. For instance, a child whose relatives are deceased is dealt with in a special manner. A committee in charge of this aspect of school problems usually tries to get immediate aid for such unfortunate people. But the meetings are held for a

variety of reasons, although we tend to concentrate on helping the needy children; tennis shoes, anything the child wants, are purchased. Not only the child for whom such things are bought is happy, but the people in general are happy and appreciative. The principal himself is actively involved in these activities, that's why the children like to go to school there.

"There is a school board president in almost every community. The people should meet with their respective president, urge him to make constant visitations to the various schools for new ideas, or even just to observe the teachers at work. For all I know, we might start firing teachers, we might change the school buildings, we might change the district zone, we might change the bus service, etc. Both the tribe and the school are at fault for these problems. When it comes to pointing the finger, the parents are the ones who get the blame. But the parents naturally are hesitant to act. There is still a gap between the parents and the school; there is no attempt to bridge the gap. Thus, the problems persist. If the teachers were to meet the parents half-way, or vice versa, then I'm sure that most, if not all, of the problems would be solved."

XI

The Administration of the Schools

"With respect to our Bureau of Indian Affairs school in Cedar Creek, (John F. Kennedy School) some white people have been seeing us about the feasibility of making it a 'contract school' (a school which is operated by the tribe but financed through the Bureau of Indian Affairs). As far as I am concerned, I stated that my education was very limited and that I have had very little, if any experience doing 'paper work.' Therefore, I invited some of my best friends and local people to help out with this decision. The decision that the people arrived at was the school would remain under the auspices of the Bureau of Indian Affairs. The feelings of the people were that if the contracting took place, politics probably would enter the picture and relatives of the politicians would take over the various positions. In addition, it was felt that although many of our people have been to college, they are not qualified to assume teaching and administrative positions. In short, we are not ready to take over the school."

XII

The Legal Aspects of Education

"The school districts present some problems in our educational system too. As you know our reservation includes three counties, namely Gila, Navajo, and Apache. The way the county lines are drawn now makes it impossible for some parents to vote in school district elections. For instance, although a substantial number of children from Carrizo, Cedar Creek, and Canyon Day attend the Alchesay High School, the parents of these students cannot vote because they reside in different counties and therefore cannot register. As a result of this circumstance, it appears that the parents have no interest in school affairs, but the truth of the matter is the parents have no right to participate in school elections, etc. How can a situation like this be straightened out in our favor?

"The people of Cibecue, of course, are eligible to vote in our elections but a lack of transportation precludes them from voting. According to the white people, this set up is all law and binding and there is nothing we can do to circumvent it. Like I said, it is hard to form a coalition so as to gain a voice in the running of the schools which are attended by predominantly Indian students."

XIII

Vocational Education

"Indians are generally described as not being motivated to do well at work, that they cannot hold onto one job for a protracted time. There are many invidious myths about the contemporary Indians. Needless to say, most of these are false. At any rate, jobs are available, but the Indians simply do not have the 'know-how' or the education to qualify. That is why we are stressing education today."

XIV

Recommendations

"What we ought to do this summer is round up the school kids who have had trouble staying in school and those who have been attending irregularly and send them off to summer camps. There we can talk to them about education. I know from past experience as a camp counselor that it's an ideal place for one to develop a close relationship with a number of boys all at one time. As a counselor, I allowed them to try out various sports such as baseball. My experience has shown that the boys ultimately became interested in such activities. You can develop rapport with the boys and they eventually develop confidence in you and will listen to you.

"We should intensify our efforts at the Head Start level while the child is still at a tender age and eager to learn. Sure, we talk about education, but I venture to say none of us know what we're talking about when it comes to education. We probably have no knowledge of what education really is. We are just like a parrot. Just like a parrot we like to imitate.

"We should encourage our own children by relating to our own upbringing. The techniques employed by our ancestors were quite different for we had no such problems as delinquency and so on. Those who have a fair mastery of the English language should be invited to the schools to talk to the students, to encourage them to stay in school and get as far as they possibly can. It seems that some of us tend to show off our mastery of the English language or what little we know only when we are under the influence of alcohol. Each community should have available an individual who is knowledgeable about our reservation and people.

"If the teachers were made familiar with the conditions, culture, Apache life-ways, etc., then I think we would save a lot of time. Therefore, if the school board would orient the teachers, it would probably save a lot of work.

"A weekly meeting should be held, attended by older people as well as young ones. The purpose of the meeting would be to give the older people of

the community an opportunity to encourage the younger people to further their education. I am inclined to believe that such counseling at home does not occur at the present time. So we should make up for the deficiencies. Only a few have been counseled the right way and these are the people who are 'making good.' These are the ones who treat their peers or other people as their equals. In addition, the kids of these well-counseled families are attending colleges and universities. Perhaps if we can get together with the younger children of the reservation once a week to encourage them about schooling, we will see our encouragement take effect some day. In meeting with these kids, we should gain insight as to the best way to deal with kids their age and why some are misbehaving the way they do. The parents of these kids, of course, should be present at these meetings. I'm sure that the parents will also benefit from such meetings in that they will have gained the experience to talk with kids other than their own. Films on education could also be shown at the various districts on the reservation. It is true that the kids of today are not behaving as they should. I'm sure several of us mothers present today can attest to this. 'My children listen to me. My children do as I tell them.' None of us can say this with utmost truth. Think about it for a moment. None of us can say that, can we? Just like you said a moment ago about the general reaction of kids when you take them in a store. The toys they see on display they will want purchased for them and if they don't get them, they will cry and wail. Whenever a meeting of some sort is called, it's the kids who come first to have fun. They become wild and turn into something like a moth circling a lit lamp. And there we are sitting paying no attention to the children causing all the disturbances. At any rate, I think these are some of the ways to handle the problems of absenteeism and uncouth behavior of children today."

SUMMARY

Certainly, one cannot read through the deliberations of this conference without noting the great confidence which the Apache nation has for education. In this respect it is no different than the rest of America which holds formal education in great esteem, almost as a panacea for the ills of the country. There is, to be sure, criticism of the school as an institution and individuals within the institution, yet nowhere is there the suggestion that the school is not an important part of Apache life.

Another theme which permeates the deliberations is the concern that traditional Apache life is being lost and that such a loss may prove to be detrimental to the continuation of Apache society. It is suggestive, though by no means spelled out in detail, that one of the responsibilities of the school should be to assist the parents in the perpetuations of the Apache heritage.

A degree of social disorganization is also alluded to and becomes particularly evident in what has been referred to in American society as the 'generation gap.' This phenomenon appears to be equally virulent in Apache society. The school, rather than reducing the 'gap,' appears to be increasing it through exposing the youth in the classroom to new ideas not held by their parents and through the social relationships associated with the school in the development of a peer group which at times is more esteemed than the family. The social disorganization is also a result of the changes that are taking place in Apache society itself, so that some of the traditional methods of raising children, some of the traditional methods of pedagogy, and some of the traditional Apache values are no longer appropriate, and have not as yet been suitably replaced. Since American culture is undergoing a similar amount of culture change and social disorganization without discovering amenable solutions, it is unlikely that Apache society will be any more successful.

It would appear, therefore, that the school has a mandate to provide a foundation for perpetuating and improving traditional Apache life, while

at the same time providing the necessary skills both communicative and vocational to permit Apache youth to participate fully in American society and in the development of the economic resources on the reservation. The accomplishment of this task will require the cooperation of both teachers and parents. It will require the involvement of Apaches of all ages in the major decision-making processes related to education, so that the school truly becomes an Apache institution rather than an American institution superimposed on the Apache community. And finally, it will require local community solutions and procedures, since each Apache community is different.

N.A.
J.H.C.

APPENDIX

List of Participants

Whiteriver District

Mr. & Mrs. Broadus Bones
Miss Charlene Malone
Mr. Ronnie Lupe

McNary District

Mr. & Mrs. Andrew Kinney Sr.

Canyon Day District

Mr. & Mrs. Wesley Bonito

Cibecue District

Mrs. Sally Gregg
Mr. George Gregg

East Fork District

Mr. Reva Tenijieth
Mr. Harry Sanchez

Seven-Mile District

Mrs. Hazel Tortice
Mrs. Mary Johnson
Mrs. Emily George

Cedar Creek District

Mr. David Suman

Carrizo District

Mrs. Violet Zoepah
Josephine Gooday